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The EXPOSITOR  
and The HOMILETIC REVIEW

*A Journal of Practical Church Methods*

**SO WHAT?**

SEVERAL years ago a prominent attorney wrote a provocative little article which was published in the Journal of the American Bar Association. This short essay was addressed to "the clergy." The attorney in question said that much of the failure in modern preaching could be seen easily if it were compared with the technique of attorneys in arguing cases before juries. Too often, he stated, ministers "simply announce their text, explain the circumstances surrounding it, and then explain the relevant theology. At this point they have stated what we lawyers refer to as 'Findings of Fact,' and 'Conclusions of Law.'" Then, he went on to remark, "preachers have a way of stopping with a take it or leave it attitude."

At this point, he says, the lawyer "goes to work on the jury" and makes a plea for the "So Whats." In other words, he "pleads his case" with fervor and force and persuasiveness. If a lawyer did not do so his client would think he had been cheated and that the lawyer he had employed really didn't have his interests at heart.

"A consecrated pulpit, free from spiritual anemia . . . will fill the pews and, what is infinitely more important, save souls . . . Undoubtedly, the appeal to the jury, that is to the judgment of conscience and will, is the weakest part of any sermon, and very often is omitted entirely."

Probably the reason there is so little appeal made in some messages is that there is seemingly nothing much the preacher wants anyone to do. From such a situation may heaven defend us.

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LIAM GODDARD SHERMAN

## AUTHORITY OVER LIFE

WHO was responsible for the death of Jesus? We think back over the events of His last days and see various persons sharing in the drama. Pharisees and Saducees had been bitter enemies. We know they were trying to destroy Him, and were guilty working out a scheme to bring about death.

But if it had not been for these fanatical Jews would Jesus have escaped that sole death of the cross? Speaking of the resurrection, Peter said to the assembly multitude, "Ye, by the hands of these men did crucify him." So at least they share a part of the blame. But we notice in Peter's statement that the crucifixion was at the hands of the Romans. It was not the Jews, themselves who performed the deed. They abominated it; but they were not guilty of the act. Shall it be said that without Roman soldiers Jesus would not have so met His death? This was not a part of the Jew's purpose - to bring about His crucifixion without doing it themselves.

And what of Judas? Certainly he does escape his share of blame. Suppose he had not betrayed his Master. Would Jesus have escaped His terrible fate? These are questions which often rung through our minds as we reflect upon this deeply significant experience in the life of our Saviour. But we reflect upon the various aspects, and seek to place the blame accurately, we dare not overlook the words of our text, "No one takes (my life) away from me, but I lay it down of myself."

Don't miss the impact of those words! Jesus was not forced to His cross; He died by His own volition. He could have escaped, but something within, not withstanding, compelled Him to endure the agony of Calvary.

Everyone has power to lay down his life. That much is certain. Our news-

papers almost daily carry accounts of people who find life too difficult and in an effort to flee from its responsibilities, lay down their lives.

But our concern here is not in this manner of surrendering life. Rather we are thinking of giving our lives to something which outlasts it: something for which we hold a very high regard. And time would not permit us to give account of those noble instances in our own day when both men and women have counted their own lives as naught, and have surrendered their lives in some higher and selfless cause.

So it is not difficult for us to grasp the truth of our text. Jesus had power to lay down His life. Something within His heart gave Him impetus to carry out the sacrificial act. That which drove Him on was love - the greatest force in the world.

It was, first of all, love of God. Nothing was greater or more commanding in His life than His love for His Heavenly Father. That is forcefully driven home to us by the wilderness experience. It would have been easy to betray His calling had He not loved God so completely. In such an experience as this, one's highest aims and deepest loyalties are brought to light. Jesus held a supreme love for the Father, and therefore He could not betray Him.

It was partly this love for God which drove Him to lay down His life on Calvary. For it was God's will that mankind be redeemed. God had called Him to the high office of intercession, and to fail to go the whole way, even through Calvary, was to fail in the mission entirely.

More than this, it was a love for mankind which sent Him to His death. No one word more accurately describes the attitude of our Lord than the word compassion. His love for man and His concern for man's need compelled Him to go

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to Calvary.

Part of our world's ailment is due to man's lack of this compelling and compassionate drive. Our world has not learned to live sacrificially. Often we are in search of an easy way of life. What we ought to be seeking is a value worth living for, and also worth dying for.

Many voices are sounding forth in these panic-stricken days. Too many of them are only sounding brass and tinkling cymbals. They lack ring and resonance of lasting truth. Some there are, even speaking in the name of Christianity, who are destroying the Gospel, presenting it as a means to wealth and success. The Christian view of life is beyond self. Christ teaches that we must live sacrificially.

History challenges these clamoring voices who are no more than false prophets. Who are the great men and women of the ages? Surely they are not those who have been concerned primarily with their own welfare and fortune. Lincoln and Luther, Washington and Wesley, Florence Nightingale and Joan of Arc - the list is almost endless, but their testimony is without end. They lived for a cause more vital than their own lives. And because they were willing to spend their lives for eternal values, they live eternally -- they became a part of eternity.

The words of our text have a slightly different hue in the original Greek. "I have power to lay it down." That word power is not the same word which is translated force, or physical strength. It is, in the Greek, authority or right. Jesus had that authority over His own life. His life was His to do with as He would. And so it is with us! God gives to us the authority to lay down our lives for a noble and lasting cause. Therefore the responsibility for our choice is always our own. Our Creator does not take our lives from us and claim them for Himself. He gives us the authority to choose the values we will serve.

Jesus said something else about His life. Not only did He claim authority to lay it down, but power to take it up again. Here we move beyond human experience into the divine. Any man can lay his life down. Taking it up again at will is quite another matter. No one lacking the power of God could make such a

claim.

In the final analysis it is the fulfillment of this claim which is the ground of our faith. We do not base our hope upon the miracles which Jesus performed. As a matter of fact, we could strike them from the New Testament and not one doctrine of Christian doctrine would be altered. Nor do we rely on His parables for our faith. It is true that they offer much encouragement and enlightenment, but contribute little to doctrinal concepts. And surely they do not form the basis of our faith in Christ.

Why do we believe in Him as Saviour? Because He claimed He had power to take up His life again, and made good that claim.

Suppose the Resurrection were not a fact. Paul is right: if Christ be not risen, then we hope in vain, and everything He said and did would be meaningless. If Christ is still in the tomb, of how much value are the miracles, the parables, and all the other teachings He left? Discard the fact of the Resurrection and you may as well discard all of Christianity, for it becomes meaningless.

Oh, but you say, we would still have His example, of dying for mankind, and that is all we need. But is it? If the Resurrection be not true, what does the sacrificial death mean after all? We have already said that the greatest act is in surrendering life to eternal values. But if Christ did not rise, then where is the proof that these values are eternal after all? Possibly they die with the man and go with him to the grave! No, the Resurrection of our Lord is central. The fact of it gives meaning and purpose to all of life.

Having made these two statements about His life, Jesus then said, "This commandment received I from my Father." In other words, the Source of His power as well as the focus of His purpose, was God.

It is this which each one of us must realize; God alone gives eternal meaning to life. If we would share the attitude of our Lord and dedicate our lives to values of enduring worth, then God must be the center. Life's trivial and tiresome areas are those without the Divine Being. So many men and women are bored with life simply because they are

directing their thoughts and energies toward worthwhile or lasting ventures. If life centers around self or anything less than God, then the roots of indifference and unhappiness are being sown.

Each one of us has been guilty of allowing our own life to be less than God intended. Too much of our concern has been showered upon ourselves. Christ

can infuse your life with meaning. Christ can grant you a new power and purpose. Christ can take the littleness of your life and direct it into creative channels.

But you must accept Him as Lord and Master of your life. Remember that Jesus had authority over His own life. And so do you. God wants to live in your heart, but you alone have authority to invite Him in.



## A Critique of MODERN EVANGELISM

WILLIAM J. KRUTZA

CHRIST'S manner of preaching was characterized by simplicity. His ministry was in direct contrast with that of the priests of His day. They were noted for their pomp in religious observances. Christ moved among men in a very humble manner, seeking to bring common people of the day to an understanding of the message of the love of God. His heart-searching looks troubled the world-entangled soul of the young ruler, broke the proud heart of Peter, and even increased the arrogance of the Roman procurator.

Christ used the most common subjects to illustrate spiritual truths: "The wind bloweth where it listeth," "I am the way," etc. . . He was always calm in presentation of the truth, even though some of His followers became emotional over their reaction to the messages. He taught anywhere, anytime, and under any circumstance. It did not seem to make the least difference to the depth or power of His teachings whether He was speaking to a single person or to a multitude. He knew that all men were individuals, so He treated them as such. His message was one of kindness, meekness, sincerity, hope and love.

### MASS EVANGELISM TODAY

Today's evangelism is centered around many. Great organizations have been formed for the propagation of the glor-

ious message of Christ. The results of this type of evangelism seem to be good, in fact, sometimes they are spectacular. The great weakness in such movements lies in the lack of definite personal contact. The seekers are usually dealt with according to a set pattern. No time is wasted in making them into Christians. Little time is devoted to their presentation of specific and individual spiritual burdens.

The evangelism of the New Testament was personal in nature. When the church lost this personal emphasis it went into moral bankruptcy and spiritual decline. Individual evangelism is essential to the growth of the church. Even though there is a re-emphasis on the laity taking part in evangelism there is still a great lack of evangelization of individuals.

The call of the gospel for laborers has often been made a call to train in a Bible institute or a theological Seminary. Often "go ye" has meant attend school. The training that comes through Bible study has been forgotten. Many churches maintain the idea that a special evangelist will solve the problem of a lack of converts during the ministry of the entire year prior to his coming.

God has great respect for individuality. No two leaves are alike, no two apples are the same, nor are there two men poured from the same mold. The Holy

Spirit deals with all men differently, there can be no set patterns such as are used by our present-day evangelists. We can show souls their need for Christ, but we cannot dictate how they shall be received by Him. To deny a person the individuality which God has given him is to make little more than a religious robot. It is not surprising that many of these robots soon stop functioning in church and worship.

#### THE SELF IN EVANGELISTS

The evangelist sees too much of himself and talks too much about himself. This is an evidence that he may be in love with himself. He often becomes saddened when an audience fails to respond to his every notion and desire. He must continually fight the temptation to produce greatly numbered results which he can use in future advertising. The true profit of any man consists in his ability to forget himself, for when he forgets himself he finds the freedom to preach effectively.

Humility has no substitute. When we think that we have become humble we are conscious that we are proud; when we deliberately try to become humble, humility escapes us. Humility is a state of being submitted to God. When an individual is so submitted, he does not set forth himself, but Jesus Christ.

Gaudy clothing, whether or not it is accepted by the people, has little place behind the sacred desk. Such things are for the show places. In the church of Christ we are to honor Christ. Any other attractions should be kept outside of the sanctuary.

#### COMING TO "GET SAVED"

Many people can say, "I got saved at the meeting last night." By this they mean a certain pleasurable emotional experience which the whole of the meeting was designed to produce. Emotion has a very essential place in conversion as a means to an end, but when it is sought after for its own sake, it is not at all adequate as a motivating force in the building of a permanent decision for Jesus Christ. Emotional decisions could be easily avoided if the evangelist would make his appeal to the intellect and the will. Many souls come "seeking," but how many find? In the final analysis, it

is the quality and not the quantity that counts.

#### TWENTIETH CENTURY GADGETS

During the last decade we have awakened to the great opportunity of using many new methods. Too often, twentieth century methods have replaced first century power.

We have substituted forms of conversion for true conversion. We lead people through a set of patterns rather than let the Holy Spirit convict and convert the sinner. Many meetings end with a raising of hands, a mournfully sung invitation hymn, and a march down the aisle. Men are not saved by coming forward in a meeting. They are saved by a personal encounter with God.

The element of entertainment, whether professional or amateur, in our religious services is but a reflection of our shallowness. Today we have appearing in evangelistic meetings: pie throwing contests, actors shooting each other with water-pistols, a "converted" horse answering gospel questions by tapping on the floor, and magicians using all forms of deception to portray spiritual truths. Paul never meant that he became all these when he said, "I have become all things to all men . . ." How unscriptural, how devilish, how destroying!

Religious musical entertainment has become a fad. We put spiritual recordings in jute-boxes to give a sort of Christian atmosphere while sipping a soda. Little do we care that we also support the recordings that rebuff the true Christian spirit.

#### MODERN MUSIC APPEAL

Music must appeal to the individual. The singer must know how to appeal to our fancy, rather than sing to the glory of God. If we did not hear the words of our present day church songs, we would think we were listening to some night club music.

The popular song leader is a must in evangelistic meetings. He guides the congregation according to his fanciful manipulation of timing and expression. A stranger would scarcely recognize some of the old hymns of the church. What a humiliating experience awaits the person who watches the song book

(See page 3)

# The Editor's Columns



## LIVING WITH PEACE OF MIND KIRBY PAGE

long ago men learned from experience value of getting up a great while before day and turning to God in prayer. More than a hundred years have passed since William Ellery Channing, one of America's great preachers, wrote:

*the morning our minds are not so much shaken by worldly cares and pleasures as in other parts of the day. Retirement and sleep have helped to allay the violence of our feelings, to calm the perish excitement so often produced our intercourse with men. The hour is still one. The hurry and tumults of the day are not begun, and we naturally share the tranquility around us. Having for many hours lost our hold on the world can banish it more easily from the mind and worship with less divided attention. This, then, is a favorable time approaching the Author of our being strengthening the intimacy of our souls with Him, for thinking upon the future life, and for seeking those spiritual aids which we need in the labors and temptations of every day.*

*In the morning there is much to feed the spirit of devotion. Now a new flood of light has broken forth, and creation lies before us in fresher and brighter hues, and seems to rejoice as if it has just received birth from its Author. If next we look at ourselves, what material does the morning furnish for devout thought? The weary limbs are braced again. The dim eye has become bright and piercing. The mind has returned from the region of forgetfulness to its possessions. We are again capable of devout sentiment, virtuous effort, and Christian hope. How fit it is, at this*

*hour, to raise to God the eyes which He has opened, and the arm which He has strengthened; to acknowledge His providence; and to consecrate to Him the powers He has renewed."*

## COURTESY IN CHURCH

Courtesy solves a lot of problems in this world. On the road, it prevents accidents. In the home, it contributes to happiness. At church it makes for religious spirit. May we suggest some courtesy rules for worshippers.

1 When the usher wishes you to wait for a break in the service to enter the sanctuary, pay heed to him. If you are tired, use a chair and sit down.

2 When you are seated, do not try to hold the seat at the end of the pew except for a grave reason. That way others will not need to crawl over you.

3 If there are not enough hymn books in the pew, share yours with your neighbor. If he is a stranger, he will feel at home.

4 At the close of the service, wait for the minister to reach the door before you go out. A little respect for the clergy will not hurt.

5 Before leaving the church, reach out your hand and make a new friend. Maybe you are greeting someone newer here than you are.

6 Do not disturb the devotions of people before church, by visiting. We have provided large narthexes for this purpose.

7 If the minister bores you, do not show it. He will get worse if you do. The bored worshipper can always preach his own sermon, if he will try.

8 Cultivate a habit of appreciation for your church and its services. Of

(See page 27)

# THE CHURCH at WORK



## EVANGELISM

If ever there was a time in history, now is the time, for evangelistic work. One great reason is the world situation; it has made men apprehensive; it has made them thoughtful; it has made them humble; it has taught them dependence on God.

It has brought changes in the lives of hundreds of thousands of young people, due to military service, enforced deferment of educational plans, marriage and employment, and all this involves. Eternal things have become more real to all peoples.

It is a fact, too, that the beginning of a new year, and the coming Lenten weeks, is a good time to begin emphasis on spiritual things. The right life, -the righteous life,- is the one needful thing for all men to strive for. All other aims are narrow, unreal, and a loss of effort and time. Time flies, and men need to know what they are here for. God, our father, placed us here for a purpose, and He is anxious to have us begin on His plans at once. We are not adrift upon an uncharted, unknown sea; we are here because God brought us here, and He has work for us to do, an aim that may be attained through His love and guidance, if we will but open the door to our hearts and let Him show us the Way! God will become our leader, director, pilot in life, if we permit Him to do so.

## TEXTS and THEMES

Bring Them In. *Luke 14:23* "Go out and compel them to come in."

Knowing and Doing. *Jas. 4:17* "To him

that knoweth to do good and doeth it not, it is sin."

Christ First, and Christ Forever. *Matt. 6:33* "Seek first the Kingdom of God and His righteousness." Make this the motto of your life--

1. Christ first in your intellectual life.
2. Christ first in your emotional life.
3. Christ first in your domestic life.
4. Christ first in your social life.
5. Christ first in your commercial life.
6. Christ first in your civic life.
7. Christ first in your church life.
8. Christ first in your personal life.

## Personal Work. *John 1:29*

1. Responsibility for personal work.
2. Advantages of personal work.
3. Opportunities for personal work.
4. Hindrances to personal work.
5. Equipment for personal work.

Will you resolve to act upon Isa.6:8?

## All Sinners May Be Saved. *John 6:37*

1. Saved from sin.
2. By Jesus Christ.
3. For service to Him.

## The Way of Salvation. *Rom. 3:23*

1. All men are sinners.
  2. God loves sinners.
  3. Christ died for sinners.
  4. All sinners may be saved.
  5. All sin must be confessed and forsaken.
  6. Sinners are saved by Christ.
  7. Salvation may be had NOW.
- 2 Cor. 6:2. Hebr. 3:16. Prov. 27:1.*

## Poverty to Plenty. *Isa. 55:1-7.*

This chapter describes the pilgrimage from Poverty to Plenty via Pardon:

Land of spiritual poverty.  
Land of spiritual plenty.  
From poverty to plenty--Pardon.

Become a Christian. Why Not? *Matt. 4:17*  
*Behold the Lamb of God, which taketh away the sin of the world.*"

To Help the Unsaved. *John 1:29*

To Believe. *Josh. 24:15* "Choose you this day whom you will serve."

Gracious Invitation. *Luke 14:17*  
*Come for all things are now ready.*"

Very Best Time. *2 Cor. 6:2* "Behold, now is the accepted time; behold w is the day of salvation."

It is True Penitence? *Psa. 51*

Repentance is sorrow.

Humility.

Confession.

Turning from sin.

Leads to God.

Entitles to Work.

Without Christ men are lost. *1 Jn. 5:1*

Save a Soul from death. *Jas. 5:20*

Shine as the stars. *Dan. 12:3*

A God of grace.

A God of love and kindness.

Source of Power. *Acts 1:8* "But he shall give power, when the Holy Spirit come upon you."

Self-Complacent Church Member.  
*1 Jn. 2:14*. "What doth it profit, my brethren, if a man say he hath faith, if he have not works, Can that save him?"

Decide Now? *Matt. 24:10* "And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast; and the door was shut."

Not Too Late? *John 6:37* "Him that cometh to me I will in no wise cast out"

I Overcome Fixed Habits of Sin?  
*1 Jn. 1:18* "Come now, and let us reason together, ..."

What We To Expect Pentecost? *Acts 2:*

22-47 Does Pentecost Repeat? History repeats; why not sacred History?

## LEADERS

February has the distinction of reminding Americans of two of the greatest men in our history, and we need reminders of our great and good, for we are to ready in the rush and whirl of our demanding routines to put aside all that does not force itself upon our daily schedules. Let us plan to give some thought to the legacies built and showered upon us by our fore-fathers.

### SUGGESTIVE TEXTS and THEMES:

*Zech. 4:6* "Not by might, nor by power, but by my Spirit, said the Lord of Hosts"

*Prov. 10:7* "The memory of the just is blessed, but the name of the wicked shall rot."

*Prov. 4:18* "The path of the just is as the shining light that shineth more and more unto the perfect day."

*Ex. 33:11* "The Lord spake with Moses face to face."

*Ex. 18:21* "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them."

*Psa. 128:6* "Yea, thou shalt see thy children's children, and peace upon Israel."

*Gen. 12:2* "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."

*Num. 12:8* "Wherefore then were ye not afraid to speak against my servant?"

The greatest work of any generation is to prepare the next generation for higher living and service standards than its own.

## THE LONG REACH OF CHARACTER INFLUENCE

More than any other influence, Washington gave to the people of all sections a common purpose, hope and aim. What he said late in life was what he had striven for - "I want an *American Character*"

acter ... My ardent desire is to keep the United States free from political connections from every other country, to see them independent of all, and under the influence of none."

It is no belated notion that makes Washington the founder of our nation, and its basic policies, and worthy of study today. The birthday of such a dedicated leader should be commemorated in gratitude to God. We might do well to examine his recognition of God's guidance in his own life and career; his modesty, his honesty and humility.

## THE LAST SUPPER

*1 Cor. 11:26 "As often as ye eat this..."*

### I. The Lord's Supper a Memorial.

The Lord's Supper, to the believer in Christ, takes upon itself many meanings. Its a memorial service. "Do this in memory of me ..." The disciples were to eat and drink together in memory of Jesus, as He, Himself asked them to do. This thought should be present in every communion service. We sit about the table, to recall the life and death and resurrection of Jesus Christ, the words He, Himself spoke and the deeds He did. Thus the communion becomes a tribute to His Eternal Lordship and a means of blessing to ourselves and a constant reminder of the Saviour.

### 2. The Lord's Supper and Avowal of Brotherhood.

At the communion table all the believers in Jesus Christ meet on one level and are bound together by one tie. Rich and poor, ignorant and learned, friends and strangers, all sit at the same table, bound by devotion to one Master and by common kinship of children of God and brothers of Jesus. It is the human family which is emphasized at the communion table. When a hundred gather at the Lord's table, they are an example of the brotherhood of man which should dominate the whole of human society. If man could learn to extend the brotherhood of the communion table to all men of all nations, we would have brotherhood in its real sense. The present world conditions are a concrete witness that we still have much to do to

achieve this aim.

### 3. The Lord's Supper A Place of Taking Part in Christ's Life.

Jesus took part in the arrangement for the Last Supper, took a real and active part in it, and asked His followers to do this in commemoration of Him and His mission among men. Some churches rightfully make much of the Lord's Supper, --- a gospel, a preaching, an actual deed according to His word, through which the church speaks to the world of the love of Jesus Christ, and His sacrifice for men. The disciples ate the supper under the shadow of the Garden of Gethsemane, the Cross of Calvary, the tomb, the Resurrection, the walk to Emmaus. Ever since those hours became history, the glory of this hour is made real to the faithful. One great Christian said, "We need never fear that its historical reference to Christ's passion will be either forgotten or inadequately commemorated. The great thing that may be overlooked is its symbolical commemoration of Christ's life, as the life to be lived by us all, who partake of the Supper as in fellowship with Him.

Frederick Lynch

## ABINGDON AWARD

*Abingdon Press announces that upon recommendation of the six judges, the Abingdon Award is being passed this year and the size of the next award will be increased accordingly.*

*The judges reported to the publishers that it was not possible for a majority to agree upon a manuscript for the \$7500 award. They complimented many points of excellence in the manuscripts submitted but agreed that none was so outstanding as to merit the award.*

*The Abingdon Award is offered at intervals of two or three years for a book manuscript which "will accomplish the greatest good for the Christian faith and Christian living among all people." The author of the manuscript so chosen is given \$5000 as an outright award and \$2500 additional as an advance against royalties. One provision of the award is that the publishers shall increase the next award by \$5000 in event the judges do not make a selection.*

*Abingdon Press has not announced the*

chedule for the next award but expects it to be offered in 1957 or 1958. The award at that time will be \$12,000, of which \$10,000 will be an outright award and \$2500 an advance against royalties.

## CHURCH FUND-RAISING COLUMN

By Norman E. Nygaard, D.D.

*Nygaard is a Presbyterian minister who has contributed regularly to The Expositor for more than thirty years. For the last six years he has been full time to writing and professional fund-raising for churches.*

**QUESTION:** We have been considering the employment of a fund-raising firm for a building fund campaign, but our Board is very suspicious of the plan which this firm has for evaluating our membership. As we understand it they plan to put down a suggested pledge for all of our members. Do you know any firm which does not employ this practice?

**ANSWER:** No. That is standard practice for any reputable firm that I know.

It meets with resistance especially from people who do not want to make the kind of pledges which they know they should make. People who make adequate pledges themselves, rarely object to the practice when explained to them.

In most campaigns potential pledgers would like to have some idea what their fair share of the program should be. They may exceed their share or they may not be able to meet it. But they are interested in knowing approximately what it should be.

There is one attitude which must be avoided in a campaign -- and the better firms counseled against it. It is the attitude which is sometimes expressed by a solicitor when he says, "You're expected to give \$\_\_\_\_."

It must be noted that no one is expected to give anything. If an individual makes a pledge it is made of his own free will without compulsion. It is perfectly proper for a solicitor to say, "We hope that you will be able to make a pledge of \$\_\_\_\_," or "Do you suppose that you would be able to pledge \$\_\_\_\_ a week? Pledges to this campaign will have to be sacrificial if we are to make our goal."

By all means, if you are going to have a campaign, see to it that the firm which you engage has some kind of an evaluation program. These may differ considerably from

one another, but basically they seek to advise people of what their fair share of the campaign goal should be.

\* \* \* \*

**QUESTION:** We have been advised that if we have an effective campaign for our annual budget, it would be wise to hold a dinner to which the congregation should be invited in order that the budgetary needs may be presented to our people. We have been further counselled that at a kick-off for workers they should sit down to a dinner.

Why dinners? It has gotten so that whenever our people get together they have to eat.

**ANSWER:** Naturally, most of the opposition to dinners of this sort comes from the good ladies of the church who have to arrange for or prepare these meals. I have often heard them say, "Men can never get together without eating."

Yet, these fine women, themselves, rarely hold a meeting of any kind without serving some sort of a meal. It may be nothing more than tea and cake, but they have discovered that attendance at their meeting is better if they serve something.

That is the reason for holding loyalty and kick-off dinners. We have discovered that we can get many more people out to the meeting if we serve them something. That is equally true of our report meetings where only coffee and cookies, or some other light refreshments are served. Report meetings usually are held at nine o'clock in the evening so that the callers can come in right from their work, to make their reports.

It might be added also that some of Jesus' most effective preaching came at the dinner table.

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# The Pulpit

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## A Sermon In The Dust

CLARENCE EDWARD MACARTNEY

*Text: John 8:6 - Jesus stooped down and with His finger wrote on the ground.*

EVER since that fact was recorded men have wondered what it was that Jesus wrote that day with His finger in the dust, there in front of the Temple. Thousands upon thousands of sermons have been preached about Jesus, and thousands upon thousands of books have been written about Him; but, so far as we know, this is the only sermon that Christ wrote Himself. What men ages ago wrote on the ancient parchments has been almost miraculously preserved to this very day. We have a manuscript of the New Testament which goes back to the fourth Century. But what Jesus wrote was written, not on parchment, but on the dust. Whatever it was, was soon obliterated by the tramping feet of the people going in or out of the temple courts, or passing along the streets. The viewless winds, too, caught up the dust and carried it away. The words that Jesus wrote that day vanished forever; yet, in another sense, the sermon that He wrote in that memorable interview with this woman and her accusers abides forever.

Jesus stooped down and began to write with His finger in the dust. The Scribes and the Pharisees, their hands grasping stones, were silent as they looked one to the other, each one waiting for the other to lift his arm and hurl the first stone. The crowd that ringed them around was silent, waiting to see what the

Scribes and Pharisees would have to say now. The disciples, Peter and Judas, Philip and John, and Thomas and the rest of them, standing on one side of Jesus, were silent. And Jesus was silent as He continued to write with His finger in the dust. And the woman was silent, too. In her face is a look of dread, fear, but also of hope; a look of dread because she hardly dares to think that among this group of Scribes and Pharisees there cannot be found at least one who is not a sinner; and he will start the stoning. But a look of hope, too, because of the tone of Jesus' voice, the way in which He said, "He that is without sin among you, let him cast the first stone at her." The way He said that must have made her hope that He had cast a zone of protection about her.

At length, after a silence that must have seemed ages to the poor woman, the eldest among the Scribes and the Pharisees, the one with the yellow robe, dropped his stone, and turning, walked away and was lost in the crowd. Then after him the short one with the green robe on dropped his stone and walked away. Then the one with the scarlet robe and the heavy black beard; then the smoothly shaven one in the blue robe; and the one with the hawklike nose and the cruel face; then the one with the long white beard and the black hood on his head and the scroll of the Law of Moses in his hand, all of them dropped the stones in their hands, and turning walked away.

us now was left alone with the woman. He had continued to write on the ground. She had not looked up while the Scribes and Pharisees were dropping their stones and walking away. But now He looked up, and stood up, and said to the man at His feet, "Woman, where are the Accusers? Hath no man condemned thee to be stoned?" "No man, Lord," said the woman with a deep note of gratitude in her voice. Then Jesus said to her, "Neither do I. Go and sin no more." What do you think it was that Jesus wrote in the dust that day? Was He just putting meaningless characters, or words, which you sometimes do when you are in deep meditation, abstracted in thought? Was it the Ten Commandments that He wrote? Whatever it was He wrote in the dust, it vanished forever before an hour had passed. Yet there are great truths which Jesus wrote down for us that day, which remain forever. Here are some of what He wrote.

### CONSCIENCE

The first word that Jesus wrote was "Conscience." It was God's mighty, piercing, inescapable word. He wrote two words for the woman's accusers, and two words for the man himself. Here is the first word He wrote for her accusers, *Conscience*. "Being convicted by their own conscience, they went out one by one." When Jesus said to them, "He that is without sin among you, let him cast the first stone at her," He did not mean that only the sinless could judge others. Neither can He have meant that all these men were adulterers. Probably none of them was. They were, probably, in a certain sense, all estimable men, according to the standards of the day. What Jesus says to them, in effect, is "If any one of you can say that he has no sinful impulse, that there is no taint of sin upon his soul, that he has perfectly kept the law of God, then let him start the stoning." The words of Jesus were a shock to these men. They awakened within their souls a sense of their unworthiness and unholiness. Convicted each man in his own conscience, and ashamed, they dropped their stones and went out. They had come to hear Jesus pass judgment on an unfortunate sinner, but instead got an answer from Moses, and a judgment

from Jesus, they got from their own conscience an answer from which there could be no appeal. They heard the "still, small voice" of God speaking within their hearts.

One of the old manuscripts of the Gospel adds this clause to the record as we have it in John's gospel, "The sin of each of them." Thus it would read, "Jesus stooped down and with His finger wrote in the ground the sin of each one of them." If that was so, then as the Scribes and Pharisees saw the words that He wrote, how their faces must have blanched and their consciences must have pricked them! The tall Pharisee with the yellow robe looked over the shoulder of Jesus and saw the words, "Robber of the poor." That was enough for him. He dropped his stone, turned and walked away. So, one after another, seeing that He knew their sins, turned, and walked away from the scene.

Here we have the sublime power of Jesus to convict men of sin. In the legend of the Holy Grail, whenever a man came into the presence of the sacred vessel containing the blood which Jesus had shed on the Cross for man's redemption, he felt the wound of long forgotten transgression begin to burn again within his soul. It is the presence of Christ, His Cross, which condemns us all; and yet it is that same Cross which is our hope. Yes! "For He maketh sore, and bindeth up. He woundeth, and His hands make whole."

### PITY

The second word that Jesus wrote for those Scribes and Pharisees was the word "Pity." In certain respects, Christ may seem to us very stern and severe. He said the way to heaven is narrow and the gate strait, and few there be that find it. He said that whoever loved his father and mother more than Him was not worthy of Him. He poured out His scorching denunciations upon the Scribes and Pharisees. He told certain kinds of men that it would have been a good thing for them if a millstone had been hung about their necks and they had been drowned in the midst of the sea. But to the transgressors Jesus was full of pity. He let Zacchaeus, the Publican, entertain Him in his house. He talked with a woman of

shady reputation at the well of Samaria. He said to the woman who was a sinner and who had washed His feet with her tears, "Thy faith hath saved thee, go in peace." And to a dying thief and murderer He said: "Today shalt thou be with me in paradise." But here, perhaps more than anywhere else in all the recorded incidents in the life of Jesus, we see the beautiful rainbow of His pity and His compassion. He protected the woman from the cruel judgments and punishment of her accusers. He taught these men to deal with the transgressors, as Paul afterwards did — "Bear ye one another's burdens and so fulfill the law of Christ—If a man be overtaken in a fault, ye which are spiritual restore such an one, remembering thyself, lest thou also be tempted." In George Eliot's tale, THE MILL ON THE FLOSS, when Maggie Toller was reproached by her brother for what seemed to him wayward and loose conduct, Maggie reminded him how he had always enjoyed punishing her, even when she was a little girl who loved him better than anyone else in the world and how he would let her go to bed without forgiving her. "You have no pity," she said. "You have no sense of your own imperfections and your own sins. It is a sin to be hard. It is not fitting for a mortal -- for a Christian." Yes, that is true.

*That mercy I to others show,  
That mercy show to me.*

It is a sin to be hard. For a mortal, subject to temptation, it is not fitting; and above all, for a Christian, whose hope of eternal life depends upon the forgiving love of God in Christ, above all for him, it is a sin to be without pity.

### FORGIVENESS

Now we come to the two words that Jesus wrote for the woman. The first of these is Forgiveness. I wish I had been there that day so I could have stooped down low to look up and see the look in the face of Jesus as He spoke to the woman and said, "Hath no man condemned thee? Neither do I." The light in the face of Jesus is never so fair and glorious as when He confronts a penitent sinner. I am sure this woman was penitent for forgiveness is bestowed only upon the penitent. Jesus

did not condone her sin, for His last word was to remind her of her sin, "Go, and sin no more." God loves to bestow forgiveness upon the penitent soul. There were no angels as far as we know, present on this occasion, but I am sure the angels were rejoicing over this woman's repentance. Christ had not yet died for sinners on the Cross, yet the forgiveness of the Cross was bestowed upon this woman, before the Cross was raised upon Golgotha; for Christ is the Lamb of God slain from the foundations of the world. Who can measure the length and breadth and the depth and the height of the forgiving love of God in Christ? If such a thing were possible, it would seem that the Holy Ghost almost exhausts the treasures of inspiration in describing the reach of the forgiving love of God: "I will remember their sins no more." "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." "Though your sins be as scarlet, they shall be white as snow." "As far as the east is from the west, so far hath He removed our transgressions from us." And who can measure that, the distance between the east and the west?

### HOPE

There was another word that Jesus wrote in the dust for that woman. It was that word without which man cannot live. It is that word which is as vital for our souls as breath is for our bodies. It is the word that comes like the light of the morning after the darkness of the night. It is the word that shines like a star to guide men's feet. That word is Hope. Jesus said to her, "Sin no more." She was no longer in danger of being stoned by the Scribes and Pharisees, but she was still in danger from those other stones which men and women like to fling, the far harder and rougher stones of scorn and contempt and ostracism. Now her guilt, no doubt her first offense had been broadcast. Every one knew it; all her friends and neighbors. She was under a cloud, there was a stigma upon her character; and now that her offense was made public, there would be nothing lacking those who would try to take ad-

antage of her. But Jesus dismissed her  
with that word of hope. "Go and sin no  
more."

I wonder if, when we get to the Gate  
of Heaven, there will be angels there to  
meet us and welcome us with some word  
of encouragement and congratulation as  
we enter into the realm of the blessed.  
I like to think that will be true.  
The angel will say to the redeemed as  
they pass in, "Enter and struggle no

more." And another, "Enter and weep  
no more." And another, "Enter and doubt  
no more." And another, "Enter and suf-  
fer no more." And another, "Enter and be  
tempted no more." But greatest of all  
salutations, as the angels welcome us  
to Heaven, will be the salutation of that  
angel who will say to the redeemed soul  
as it passes through the gate of the city,

"Go, and sin no more."

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## The Cross Of Jesus

JOHN W. MCKELVEY

*ext: I Cor. 1:18 - For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.*

**T**HIS text is a fitting prologue for us as we ponder the mystery of life. For whether or not we rejoice in salvation which God in Christ has wrought for us, we are at least setting our banners, and we are striving to set them up in "the name of our God," The banners of our salvation are actually only one, the Cross of Jesus. One of the crowning features of modern church architecture is the fact that the cross marks off the structure overshadowing those who enter in to worship. Even if anyone wanted to forget or ignore the banner of Christ's salvation, would never be able to do so.

And yet, while Christ's Cross will definitely overshadow every person coming into His church, it is not actually the tangible cross which the eye will see that is significant. This is why we must go through the process of preparation and soul-searching afforded us day by day. That is why the Apostle Paul placed such insistent emphasis on "the word of the cross." He probably faced the same dilemma we do, the dilemma of remembering the circumstances of an event such as the crucifixion of Jesus and not forgetting the spiritual message imparted through those circumstances. Paul already foresaw the thing that happened, namely that men would

think salvation inhered in the Cross. Therefore he said so often and emphatically that Christ's Cross was not a tree, nor the story of the crucifixion, but supremely the revelation of God's love and power. This is why and the only reason why we can sing;

*In the cross of Christ we glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gather round its head sublime.*

The Cross of course was a tangible instrument of capital punishment and upon such an instrument Christ was crucified, but the cross on which Christ was crucified was more than an instrument of death. The difference can be suggested by reference to the two other crosses erected that historic day on Calvary's hill. There was nothing special or distinctive about them. The simple truth is that the Cross of Christ was utterly unlike those crosses or any other cross because on that Cross glad news was set forth that God was in Christ reconciling the world to Himself. That it was unlike any other cross and that it became in fact the banner of God's saving Grace, is perhaps the basis for the reaction of hostility on the part of people both then and now. It became "a stumbling-block to the Jews and foolishness to the Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

Just how the Cross of Christ became

different is a question to be answered by the heart rather than by the mind. It is something like what happened recently in connection with the rebuilding of the tall steeple of Boston's Old North Church. The main part of that steeple is a flinty hard beam of white oak one foot square and forty-seven feet long. The tree to provide such a beam was found on the property of an elderly couple in Connecticut, a tree 350 years old. While this couple prized the tree highly, they agreed to give it up for the steeple. They said, "The good Lord let her grow for something like this. We walked over to the woods this morning and looked at her and we are happy that she is going into the steeple. Really and truly that is where she should be." And when that tree was transferred to the steeple, it speaks with a new splendor and imparts to all who look upon it a sublimer meaning than ever before. It is somehow like this with the Cross of Jesus, and whenever we take our stand beneath it we have the privilege as well as the challenge to understand what God has done on Christ's Cross in reconciling man to Himself.

#### THE POWER OF GOD

When it comes to Christ's Cross, most of us would be happy to accept it along with all the other symbols of history and let it go at that, except for one thing: Christ's Cross does not release its power unless we agree with its message and submit to its disciplines. It is beyond question the "power of God," but so often we prefer to go on the assumption that we can get along without what the Cross says and manage our affairs by the power of our own right arm. The mistake we make is to suppose that there are, as it were, "ten easy steps" to power. There may be a limited number of steps to playing the piano or achieving financial independence or reaching political eminence, but just to play notes on a musical instrument or to have your pocket stuffed with bills or to hold sway over a multitude is to miscalculate the use and nature of power in its greatest manifestation. The critics are quick to give judgment. Of the musician they say his music lacks feeling and insight; of the financial wizard they say his gold

cankers; of the dictator they say, behold a little while and he will pass away; yea, I will seek him but he cannot be found.

Certainly the experience of the Apostle Paul is the best exposition of what the Cross has to say and how it becomes the power of God. What was that experience? Well, it began with a self-righteous man trying to play God, this man Saul of Tarsus, a Pharisee of the Pharisees, trying so hard to achieve righteousness by his own strength. He was not unlike many good people today. He set about persecuting the followers of Christ, arrogating to himself the right of judgment. No wonder he ran into trouble, for judgment belongs to God. He also felt himself capable of knowing what was right and what was wrong and he concluded falsely that he had the power to shun the wrong and do the right. But Saul lacked that power because he refused to acknowledge that it is God who gives this power to man, the power to raise him up, the power to restore him, the power to redeem him. And so Saul later bemoaned, "I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do ... Wretched man that I am!"

But then, one day Saul was humbled, as so often men are humbled, by sudden affliction. He was struck to the ground helpless and blinded, and in the ensuing days he experienced one of the most remarkable transformations in history -- we call it conversion. In that experience Saul came face to face with the inadequacy of his own resources, the weakness of his whole self, body and soul, to attain not only righteousness but the peace of God. As a result Saul surrendered to God and the message implicit in Christ's Cross, - that it is God who imparts power and glory and honor and blessing, and that God is at work through Christ and His Cross reconciling men, humbling men, cleansing men, saving men from themselves. It was only after that experience that Saul became Paul, the old man became a new creature, the weak and sinning man obtained power and victory. But for that transforming experience we would never have heard of the Apostle Paul nor be able today to

his immortal letters and flashing  
hts.

goes without saying that what hap-  
pens in and to Paul is the thing that  
is ceaselessly seeking to bring to  
life in every man. And when it happens,  
matter who the man may be, "the  
power of the Cross" becomes to him who  
is being saved, "the power of God." "In  
those fishermen, Peter, James,  
and Andrew; or William Carey the  
missionary, David Livingston the weaver,  
W. E. Moody the shoe salesman, Phil-  
ip Brooks the student who wanted to  
be a lawyer, Albert Schweitzer the or-  
ganist, or any number of thousands upon  
thousands who make up Christ's king-  
dom on earth today.

### THE WISDOM OF GOD

Not only did Paul affirm that "the  
power of the Cross" was the "power of  
God," he also said it was the "wisdom  
of God." How it is wisdom to think men  
can be won by allowing God's Son to be  
mutilated, humiliated, scandalized, curs-  
ed and spat upon on a horrible Roman  
cross is a riddle difficult to resolve. But  
it is so none-the-less. It is so because  
Christ's Cross became the proving ground  
for the greatest thing in the world, the  
wisdom of God. From time immemorial man-  
kind has been striving for dominion  
and power. Beginning with Cain in  
conflict for favor with his brother  
Adam, to the present impasse in which  
we find ourselves in today's world, men  
have grabbed for power by every means  
possible and only to discover too late, as  
in the case of Caesar, that "ambition overleaps its  
limits" to our so-called wisdom of the  
world. Five-year-old Dolly gives the  
best illustration of this wisdom.  
One day her father said, "Dolly,  
keep your mouth shut and shut your eyes. I'll  
teach you something to make you wise."

"I'm not ready," she said, "that is just what  
the serpent said to Eve!" And all the  
time the secret of true mastery lies un-  
discovered and unappreciated at hand. It is the  
story of undiscovered treasures. These  
things remind us of it almost daily. The  
other day they featured the story of a  
young couple who bought a painting in a  
store for twenty dollars and it turned out  
to be a Van Dyck masterpiece valued at  
\$10,000. The priceless secret within

the reach of every man lies engraven in the  
Cross of Christ and it is simply this,  
"God so loved the world that He gave  
His only begotten Son."

God chose love rather than force, for-  
giveness rather than vengeance, suffering  
not complacency, self-denial and  
not self-aggrandisement, and God by that  
choice demonstrated once and for all that  
the things men most desire and the things  
that outlast time itself are the fruits of  
such love, so amazing and so divine,  
and of such forgiveness, so unmerited  
and so complete, and of such self-surren-  
der, so sincere and final.

Beyond question I cannot hope to ex-  
pound all that needs to be said on "the  
power of the Cross" in the limits of one  
brief sermon, nor can we exhaust the  
meaning of Christ's Cross even if we  
should ponder this mystery constantly  
from this day forward. I do know this,  
that nothing will so elevate our thinking  
and humble our hearts as the discipline  
of taking our stand consciously and pray-  
erfully, "beneath the Cross of Jesus."  
No need to look elsewhere, if what you  
seek is life, life lived to the full. What  
happened long ago on Calvary's Cross  
is decisive and complete. Nothing more  
need to be said, nor indeed can be said.  
Just how this is so can be answered by  
our new church. If you had noted each  
step in its construction, as I have, you  
would have reached one conclusion, that  
it will not need to be rebuilt in a hurry.  
I remember one day last summer when  
the workmen were putting the steel column  
in place, around which the stairs in  
the west entrance turn. One man worked  
on that column a whole day, fitting it to  
a horizontal beam overhead, lining it up,  
calculating its position on the concrete  
base about to be poured. It was just out-  
side my study window and the time it  
took began to amaze, almost irritate me.  
But it was done, once for all and it will  
never have to be taken out and put in  
again, and now it seems in retrospect to  
be one of the guarantees of permanence  
and one of the marks of perfection. In a  
far sublimer way what God did in and  
through Christ's Cross is so perfect and  
vast, so majestic and true that the best  
we can do in response is to take our  
stand beneath that Cross and find again

the joy of our salvation, the power of vicarious love, and the wisdom of building life upon the sure foundation which is ours in Christ.

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## Gethsemane

FRED SMITH

*Text: Matt. 26:36-56 - Then cometh Jesus with them unto a place called Gethsemane.*

**S**O the Scripture begins that tells the story of the heart-revealing experience in the Garden which has become to Christians of all time a place of tender yet tragic memory. Visualize the facts of that event. Just beyond the brook Kedron there was a garden where Jesus often went with His disciples. A strange sight it must have been to see this company of men, night after night, wending their way to this quiet and secluded place. A stranger seeing them might well have been suspicious of their movements, for the world, thinking it knows whereof it speaks, has a proverb: "Evil loves the dark." Were the observer an official of the powers that be, he could very easily conclude that the nightly meetings of these men could have a sinister significance. For it was a well known fact that the Jews had no love for the Roman yoke. Already, in the hearts of many, the seeds of rebellion had been sown; only waiting an opportune season to come to full fruit and force.

We, in our day, know now that the motive of these men, especially that of the Leader, was neither evil nor political. They were not political insurrectionists. Yet in a very real sense, it could be said of them that they were to become revolutionists. In the quiet of that Garden the Leader took occasion to instruct them concerning the realizing of the kingdom of God. Their mission was not to be the overthrowing of one empire that another worldly empire might take its place. Greater things than this they would be called upon to do. Their glorious task was to capture the world for Christ. Within a very few years men were saying of these men that they were turn-

ing the world upside down. Yes, they were turning it upside down that it might come right side up! In that garden, where the Master conversed with His chosen ones, other than olive trees were growing.

Yet not alone for speech did Jesus lead His disciples into the quiet of that garden. Undoubtedly, He who had nowhere to lay His head, resorted there that He, with His company, might find the benison of sleep. An ancient Scripture tells us that God "giveth to His beloved in sleep." In the providence of God it brings, not only rest to the body but quiet to the soul. Many a worker for the Kingdom, weary in well-doing but now weary of well-doing hails the coming of the night as the coming of a friend.

Beautiful altogether would be memory of Gethsemane if these were the only facts with which it has association for the Christian. But it is ours to know otherwise. There came one night, indelibly impressed on the page of history that association with what we now describe as "the agony of our Lord." The company went out seemingly as usual. Yet all was not as usual. One of the twelve was missing, and that for a sinister reason. Ere they had come to the Garden that night strange words had fallen from the lips of the Master. He had said that one of them would betray Him. He had said that the shepherd would be smitten and the sheep would be scattered abroad. Their hearts were troubled; their minds perplexed. Yet deep as was their sorrow it was not like unto the sorrow of the Son of Man. At last His hour had come. He had seen it from afar, but now it was at hand. The gates of feeling were burst asunder and His sorrow now burst into speech.

Some men can suffer in silence. They are stoics in spirit if not in name. With impressive outward mien they walk their tortured way fighting their battles in the hidden chambers of the heart. They ask not for sympathy, and, be it added, these men seldom give it. Some battles of the soul there are that have to be fought in solitariness. In these hours of conflict we come to the knowledge of the truth that "the heart knoweth its own bitterness."

As we follow Christ into the Garde

see the tragic conflict, in its greatest intensity, the conflict that comes to souls that know the deep meaning of sinfulness. His soul is torn with conflicting emotions: the heart craving sympathy yet having to fight the battle alone. At that hour we see the ultimate humanity of Jesus. Leaving the eleven, He takes with Him the three who were most beloved to share the meaning of His struggle. But there comes a place where they cannot go with Jesus. One hundred years ago England's greatest preacher, F.M. Robertson, told his congregation that "there are two kinds of solitude: the first consisting in insulation of place, the other isolation of spirit." These days it is not hard to overcome the first. By many agencies time and space can almost be annihilated. They must cease to be. Our loved ones are not so far away but that we can usually reach them in some way by some means. But when we come to speak of the loneliness of the soul we reach a gulf which neither jet-rocket, letter or telegram can bridge. The soul is alone. These are moments of which Matthew Arnold wrote so poignantly:

*Yes, in the sea of life enlisted,  
With echoing straits between us  
thrown,*

*Dotting the shoreless watery wild,  
We mortal millions live alone.*

He, and yet not alone. Christ, separated from men, still had contact with God. No spiritual impulse can carry us from God. They which separate us from men can but carry us the farther into darkness.

*Yea, through life, through death,  
through sorrow, . . .  
He shall suffice me, for He has  
sufficed.*

And now, in the long perspective of history, what shall we say of the Gethsemane prayer of Jesus? Can it be that at that hour of testing He failed to carry the cause to victory? For did He not say that if it were possible the hour might pass from Him? Some have not hesitated to say that in that hour Jesus was a coward. They who say this surely do not comprehend the spirituality of the struggle. Such a judgment is superficial in the extreme. It is twisted judgment which would make of the man who

more than once faced a mob unflinchingly, a coward.

If, in reverence, we ask the meaning of this unfathomed, unsharable sorrow of Jesus in Gethsemane, perhaps the completest answer is in that of the poet:

*Thou, Christ, alone canst tell  
How cruel it is to love as God  
And be as spurned as He,  
Earth trod by His created ones.*

In that hour of sore trial the absent disciple was probably he who was most present in the Master's thought, Judas — one of the Twelve — had turned traitor. He for whom Jesus had sought to do so much was to be the agent of His death. There was the ultimate pain of the agony.

Yet, we know that though in that hour Jesus was alone, He was not aloof. He remembered His friends; His friends who were asleep in their weakness, as His enemy was awake in his wickedness. Just as Jesus had no curse for Judas, He had no denunciation for the weakness of the other disciples. His heart was touched with their weakness and He had compassion on them. He spoke to them a word of warning and of power. "Watch and pray that ye enter not into temptation."

Even as Jesus was speaking so to the now wakened disciples, the mob broke into the garden. Peter, impetuous as ever, sprang forward to defend his Lord. With him it was to be force against force; sword against sword. But not so had Jesus come to conquer men. He had come, not to crush them by superior force, but to convert them by superior spirituality. He healed, right there, the wound of an enemy. Jesus had counselled men to love their enemies and pray for those who despitefully treated them. His enemies fell back ashamed. But the shame of sin is often its furthering dynamic. It was so in this hour. This was their hour and the hour of their darkness.

If that had been the end of it all, then of all men we Christians would be the most pitiable. But Christianity is nothing if not paradoxical. It teaches us that through giving we get; through dying we live; in defeat we are victorious. Our chief symbol is a cross, a cross encircled by a crown. Christ was led out of Gethsemane to death — and to victory.

In that night the forces of evil thought that they had triumphed; but we know different now. "The centuries have spoken against the hours."

---

## The Road to Selfless Service

W. A. KUNTZLEMAN

*Text: Luke 10:33 - A man went down the road to Jericho and fell among thieves.*

BILLY SUNDAY, the famous evangelist of a generation ago, a very pie-tistic man, yet conscious of man's responsibility to and for his fellowmen, is reported to have said, "If God had no more interest in this world than some of you church members have in Johnstown, this city would have been in hell long ago!" No one can say that of the man who travels the Jericho road in the spirit of selfless service. From this road we learn:-

### TO LOOK UPON EVERY OTHER PERSON AS A HUMAN BEING

The Samaritan traveling that road could not pass by the wounded man because he was a human being. There is no theological explanation other than simple humanity. Although the dying man was a nobody as far as the Samaritan was concerned, it was human need that cried out for recognition. That human need was met. Too often a person is looked upon as a human being, only if he fits into our class, our pattern of existence, or our side of the railroad track. To the Samaritan, "A man's a man for a' that."

Christians of the 20th century have much to learn in this direction from Joachim da Fiori, who was branded a heretic by the church. Rufus Jones wrote of him, "His simplicity and charity were admirable. He warmed on his bosom the heads of the dying. In the winter that preceded his death, when famine was raging, he gave his last garments to the poor; he washed with his own hands the floor of the infirmary; he bent over every bed of suffering without troubling who or what." All the requirements for Jo-

achim da Fiori were wrapped up into one sentence. . . ."There is a human need." This is the religion of selfless service demonstrated in the Parable of the Good Samaritan and of which the Master said "Go and do thou likewise." On this road we are :-

### LIFTED ABOVE PETTY NATIONALISTIC PREJUDICES

Without any question there was much antagonism between the national groups Samaritans and Jews. Neighbors to a Palestinian Jew meant a fellow Jew, certainly not a Samaritan of mixed blood and racial heritage, but the religion of the Samaritan lifted him above the old cause of racial prejudice and intolerance.

The world still asks the question "Can any good thing come out of Nazareth?" Americans ask it of Russia, Russians ask it of Americans. Germans ask it of Italians and Italians ask it of Germans. We follow this blind course until our eyes are closed to the good that God has put into the heart of every race. We blind ourselves to other peoples and races by the positions we hold, the patterns we weave, the powers we exalt, the places we inherit. Most of these things are ours by the grace of God and the accident of birth. Jesus Christ had to take a towel and a basin of water and wash the feet of the disciples, the lowest and most menial task of all, in order to teach them the lesson that Selfless Service is lifted above our petty animosities, prejudices and blind spots. Further from this word, we learn to:-

### LIGHTEN THE LOAD WITH LOVE AND MERCY

To the lawyer, Jesus put the question "Which of these three thinkest thou wast neighbor unto him that fell among thieves?" The answer came quickly, "He that showed mercy on him." This was the kind of religion Jesus demonstrated. The kind He approved. This is the kind He commands us to prize and cultivate -- "Go and do thou likewise."

"What doth the Lord require of thee? To love mercy, to do justly, and to walk humbly with thy God." The damning sin of the priest and the Pharisee was the absence of this love and mercy. To them religion consisted of moralistic and cer-

onal rites rather than specific acts of  
cy and redemption. A man could be  
ng, but a prayer before an altar was  
e important. Their thinking was about  
twisted as the bunch of bandits who  
cked a traveller, killed him, and  
e his goods, but would not touch the  
at in his wagon because it was the  
r season of Lent. To them religion  
sisted of not eating meat on certain  
s. The killing of a man was not even  
wned upon.

Let us examine our own hearts in this  
ction before we sit in judgment. I de-  
my mouth a piece of candy in Lent,  
does my mouth speak that word of  
iveness to a friend who has wronged  
John's hand will not reach into his  
cket for the price of a movie during  
nt, but does his hand reach out in  
cacy and helpfulness to the neighbor  
need? Bill's feet will not carry him  
o a dance floor in Lent, but do they  
ry him into the house of the Lord and  
a walk that humbles him before the  
H?

The Samaritan had no such trouble.  
road emphasized love and mercy  
that is so close to the heart of God.  
n Virginia, before the war, there  
d a girl named Sadie Smithson. Her  
absorbing ambition was to belong to  
literary society of her community.

father was a farmer and she made  
ches for a living, so she was not ac-  
table to the group. She finally saved  
ugh money to go to Europe. This, she  
would make the folks want to have  
for no others ever toured Europe.  
le in Europe the war broke out. She  
d desperately to get home, but it was  
late. One night she became lost on a  
lefield. She heard the cries of the  
nded. Before she knew what she was  
ing, she was helping them. She went  
n one to another binding up their  
nds, scribbling last messages. The  
y dawn brought a medical officer,  
seeing her exclaimed, "What in  
der are you doing here? Who are  
?" "I'm Sadie Smithson from Virginia

I have been holding hell back all  
nt." Later, on board ship and home-  
d bound, a friend remarked, "Well,  
literary society will be glad enough  
ave you now." Sadie looked puzzled  
said, "But you don't understand;

I've been face to face with death and  
hell and God. I've been born again. Do  
you think any of these little things matter  
now?" The friend looked at her a  
moment and asked quietly, "Well, what  
does matter?" "Nothing," Sadie replied,  
"Nothing but God and love and doing  
things for folks."

Here was a woman counterpart of the  
Good Samaritan, one who had caught the  
vision we must all strive for, that of  
Selfless Service.

---

## ILLUSTRATIONS

### LOOK UP!

*Text: John 4:35 - Lift up your eye.*

Two women who, while driving a-  
cross a lonely section of country, en-  
countered tire trouble. The rear tire of  
their car went flat.

When they had stopped the car and  
gotten out, one of them said, "This is  
a fine state of affairs. Oh, for an angel  
now."

"Here I am," shouted a voice from  
above them. The women both looked up  
and, sure enough, a man, - a telephone  
linesman - was climbing down the pole  
on which he had been at work. He helped  
them change the tire, and his parting  
words to them as they started to drive  
away were, "When in trouble, look up."

So many times in our Christian exper-  
ience we get discouraged. Troubles seem  
to come our way and we think no one is  
near in our darkest hour. Let us con-  
stantly remind ourselves that God is  
still on His throne and He does remem-  
ber His own. We must look up. Surely we  
will find strength and help in Him when  
we do.

*Capt. Walter Kennedy*

### THE LITTLE LIGHT!

*Text: 1 Peter 3:15 - Be ready always to  
give answer to every man that ask-  
eth you a reason for the hope that  
is in you.*

One night a man took a little taper out  
of a drawer, lighted it, and began to as-  
cend a long winding stairway.

"Where are you going?" asked the

taper.

"Away up high," said the man, "higher than the top of the house where we sleep."

"What are we going to do there?" said the taper.

"I am going to show the ships out at sea where the harbor is," said the man

"Alas! No ship could ever see my light," commented the taper. "It is so very small."

"If your light is small," the man said "keep burning brightly, and leave the rest to me."

When he got up to the top of the steps and to the light, he took the little taper and with its light, he lit the great lamps that stood ready with great polished reflectors behind them.

You who may think your little light of small account, can you not see what God can do with it? Keep on shining and leave the rest to Him. *Christian Standard*

## PERSONAL WITNESS

*Text: Luke 1:14.*

I hurried to answer the insistant ringing of the doorbell. A little boy looked up into my face and said, "Lady, would you please tell your daddy I found my glasses. I am so happy about it and I know he'll be happy too, because he was so sorry I could not find them last night."

It took time before I could understand all the boy was trying to tell me, as I did not know that he had called the night before to learn if his glasses might have been found outside our house, after a snowball fight. He thought he might have laid them on our little stone wall. My husband and daughter had lighted the yard, and tried to help the lad in his search, but a sad little chap had returned home without his glasses.

Now, the happy little fellow had come to share his joy with those who had shared in his search.

Do we tell others of our joy over having found the Saviour who came to earth seeking us? And more important still, the story of our joy in being rescued through His coming may help others to realize their own needs and turn to Him in those needs.

*Exchange*

## WRONG DIRECTIONS

*Text: Col. 3:25.*

A national magazine tells of a man and his wife who have been touring America on foot for several years. Hand in hand this interesting couple - who do not walk because of lack of funds, but for the sake of walking - have seen most of the sights in the nation and have formed some very definite ideas about their country.

One of these ideas was expressed by the wife in a very few words, "America is full of wrong directions," she said.

She was, of course, referring to the fact that many sign-boards don't mean what they say.

Perhaps you have seen a few of them and perhaps you have followed one of them, only to end up in a dead-end street. But the signboards on the highway don't always give us directions as we travel; many of them tell us, not where to go, but what to do. And many of them are wrong -- dead wrong.

The only sure signboard is a little book with the two word title, "Holy Bible." Try that and you can't go wrong.

*Christian Advocate*

## OUR TROUBLES

*Text: Matt. 11:55*

Hearing an older sister calling loudly to a younger child in a neighboring yard, I saw the younger holding its hands tightly over its ears. The calls became louder and louder, until the little one shouted: "Don't call louder, I can't hear you anyway!" Here is a good demonstration of the actions of many grown-ups, when they hear God calling them.

--Margaret Slattery

## A LOSING CHANCE

*Text: John 20:31; John 7:17; Matt. 24:35.*

A great fire destroyed something like \$7,000,000 in equipment, laboratory buildings and materials some years ago, and none of it was insured. Thomas Edison's reported remark was, "I took a gambler's chance." And he lost. Thousands of seemingly intelligent people are taking a greater chance, because their loss concerns not only the loss of faith and hope,

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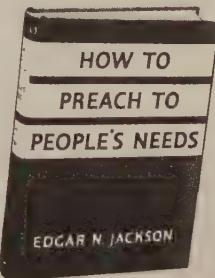
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believe these things will bring you rest now?" "My friend," said the aged man impressively, "I have been trying for sixty years to find rest, and have never been able to come within reach of the door!" "Then," said the missionary, "I had the unspeakable joy of showing him the door, -- to Jesus Christ!"

*Missionary Record.*

**CHANGING HISTORY**

*Text: Luke 19:10 - The Son of man is come to seek and to save.*

An Englishman was watching at the great ceremonial in a Hindu temple in India. When it was over, he said to the Hindu priest, "How long has this worship been going on?" "Two thousand five hundred years." "And," said the Englishman, "it will go on for another 2,500 years?" "No," said the priest. "Why?" asked the Englishman. The priest raised his eyes toward the heavens and spread out his hands, saving a single word, "JESUS."

**ANOTHER'S BURDEN**

*Text: John 15:13*

There was a news release not long since of a man having served a long prison term in an English prison, and being released for good behaviour, even though his sentence was for life. He, with another man, was charged with the murder of a game-keeper, and this man accepted the full responsibility for the crime, and exonerated his companion... On his own confession, accepting full blame, he had received the death sentence, but owing to continuous appeals for clemency on his behalf, the sentence had been changed to life in prison.

On his release it was made public the long term prisoner had committed no crime. His companion had killed the game-keeper. But, -- there was a wife and family awaiting the other man's return, while he was alone in the world, and no hearts would be broken if he failed to return to his abode, so he took the full blame for his companion's crime in order to save the wife and children of the guilty man. A mighty exhibition of responsibility and concern for another's

in this life, but a loss for all eternity. Insurance companies do their utmost to teach everyone the wisdom of insurance on material things, health and accident, etc. Should not Christian believers be as zealous about teaching others about the greatest of all insurance, the redeeming love of God through Christ.

A.B. Simpson

**THE OPEN DOOR**

*Text: Rev. 3:20*

Dr. Upcraft, a missionary to China, was dining with an aged Chinese citizen, and found his host concerned with the thought of death, which he knew he must soon face, although he feared the thought. He felt conscious of sin, and deeply troubled. "What will you do?" asked the missionary. "Oh, I shall build a road, a bridge, for the good of others, or I will go on a pilgrimage to the holy Temple, or do some other good work," said the aged man. "But," asked the missionary, "haven't you tried all these before, or haven't you seen others try them? Did they bring rest, or do you



9 Years of Service

## Page Mr. Ripley!

When a low cost policy, already popular, is reduced, the news should be shouted from the housetops. Incredible as it seems, the Presbyterian Ministers' Fund has lowered the cost of its lowest priced policy. Any male clergyman or student for the ministry may apply for the Whole Life Special Five Plan. At age 25, \$5000.00 will cost only \$30.95 annually. For applicants up to age 35 no examination is required for the first \$5000.00 policy.

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eing! But the love of Jesus Christ deeper, it goes all the way. Jesus though not a party in any wrong, gave life for us, so we might go free.

A.A. Truesdale

### GREAT WORK

: Matt. 17:20. John 15:8

a class reunion at one of the great universities, one graduate asked another: "How do you account for my going as a missionary? I had him out for a great career in law, medicine, or politics. He was the most intellectual, the most promising and brilliant man in the class! Now it has been since I have heard from him, poor me! A really great career lost!" The other was the head of a great corporation, and had spent his thought and energy on making a success of the corporation. His companion, a distinguished alumnus, said: "I have a letter from my right here. He asks to be remembered to the class, and incloses a little telling about his work. It includes the biggest hospital for surgical cases

in all China- a preaching circle of fourteen stations and outstations; a publishing house that ranks first in the far East; a boy's training school that requires an outlay of \$25,000 a year, with an attendance of 500 students; he has 27-assistants in various sections of the work." The sorry-man did the manly thing, by saying, "I apologize to Manly! I did not know what a great work the career of a Missionary is, and how his efforts and teachings will go on and on, generation after generation. By comparison, my own achievements have been small indeed. I envy him, and the thought of his achievement is beyond reckoning!"

Missionary Leader.

### COURTESY

(From page 9)

course there will be room for improvement always.

9 Pass the contribution plates through the pews without waiting for the usher to ask you to do so.

10 Remember always that the church is a holy place for the people who enter it, and sanctify the place by your reverent conduct.

Orvis F. Jordan

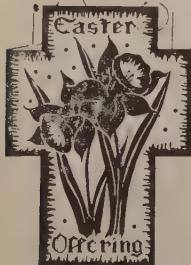


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# BOOKS

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Outstandingly able pens which have contributed to the basic value of Vol. 5, are those of O.S. Rankin, Gaius Glenn Atkins, Theophile J. Meek, Hugh Thomson Kerr, R.B. Y. Scott, G.G.D. Kilpatrick, James Muilenberg, Henry Sloane Coffin, James Philip Hyatt, and Stanley Romaine Hopper.

Complete contents and contributors for all twelve volumes of The Interpreter's Bible are found on the inside jacket of Vol. 5.

THE BURDEN OF THE LORD, Ian Macpherson, Abingdon. 157pp. \$2.75.

Many books on homiletics are dull. This one is not. It is highly readable, but what is more, warmly devotional. The author is minister of the Apostolic Church, Birmingham, England. His thesis is that the sermon must preach Christ. Any other emphasis loses sight of the main purpose of preaching. Says Macpherson, "Every true sermon is a Bethlehem. Above it the star sparkles and about it shimmer troops of shouting angels. Hearing it, wise men bring gifts and bow themselves, and the world is made glad by the coming of its Saviour. As really as Christ was historically mediated to mankind through the body of Mary, 'when the humble Hebrew maiden became the mother of her God,' so really is Christ mystically mediated to mankind through a true preacher." (p. 14)

The book is well written and is filled with

ssive sentences which will be quoted  
ntly. For example, from page 23, "At  
hem the most High became the most  
' A faithful study of this volume will  
st rewarding. W. Goddard Sherman

OFFICE OF WOMAN IN THE CHURCH.  
Zerbst & Albert G. Merkens, Concordia.  
\$1.00

is a practical, scholarly and positive  
of the place of woman in the ecclesi-  
ical practices of the church. Every one  
nted with the question of how to deal  
ne increasing demand for the right and  
e of ordination of women should read  
ittle book. It is well planned with its  
ical summary of New Testament thought  
rocedure, followed by a stimulating sur-  
[ practical theology covering the Refo-  
on era down to the present day.

prised of five chapters, it concludes  
a presentation of the theological foun-  
ns for church practices. The book arrives  
conclusions without bias or prejudice,  
ts conclusions will require solid  
it and long reflection if one is to re-  
this serious and important problem in  
n church life. John W. McKelvey

S OF JESUS. Meditations by B. Lewis,  
Knox. 78pp. \$1.50

Lewis has gathered together a ser-  
and colorful group of meditations on the  
s" taken by Jesus. The idea underly-  
these meditations came from a Training  
l for the Women of the Church held in  
when she was the first of four speakers  
series of vespers messages on the feet,  
head, and heart of Christ. Her theme,  
et of Jesus, started her in quest of  
appened when Jesus walked in ancient  
e. Such topics naturally came to the  
s: "His walks in the sanctuary, Alone,  
ayer, making friends, bringing peace."  
The meditations are brief devotional  
ges, beautifully phrased, well supple-  
l by fine poetic passages, and filled  
the Spirit! John W. McKelvey

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little book is the author's personal  
ony of faith and his tribute to a long  
y young men and women whose lives he  
uched for God and for good.

stories, or spiritual biographies, are  
old and are vibrant with human inter-  
As the title of the book suggests, the  
gy of the author is plainly evident from  
minology used.

se having ultra-conservative theologi-  
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R.C. Helfenstein



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THE MIND AT EASE. Alfred Doerffler. Concordia. 131pp. Paper \$1.00

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large city parish and is familiar with the needs of a varied public. Earlier volumes from his pen have given comfort and inspiration to those enduring the blows of adversity. *The Mind at Ease* is undergirded by a definite theology and the redeeming love of God in Jesus Christ is given its proper place. Wise pastors will keep several copies of the book on hand for lending to parishioners who are sick or shut in.

*Edward Laird Mills*

GUIDE TO THE GOOD LIFE, Wm. A. Spurrier. Scribner. 243pp. \$3.50

This book is destined to have a wide reading because it meets a long-felt need among both laymen and ministers who have sought in vain for a scholarly, theologically unbiased, rational and practical statement of what Christianity truly is, and of what a Christian in today's world should believe and do. It should be widely used as a textbook by ministerial conferences, youth groups retreats and study groups.

*R.C. Helfenstein*

THE DIFFERENCE IN PROTESTANT AND ROMAN CATHOLIC BELIEFS, Arthur G. Reynolds. Abingdon. 65pp. \$2.50 per dozen.

This little booklet was first published in Canada, and has had a wide circulation there. It is not difficult to see why. It is written in the Question and Answer style, and deals

with many of the questions most perplexing to Protestants regarding the Roman Catholic faith. Some of these questions are: Are Protestantism and Roman Catholicism two different religions? What is the attitude of the R.C. Church toward the Bible? and do Roman Catholics really pray to Mary and the saints? Do they really worship relics and images? The answers are factual and concise. The booklet is inexpensive and could well be distributed to one's entire church membership.

W. G. Sherman

600 WINDOWS FOR SERMONS, Elon Foster Baker. 791pp. \$5.95

This is an omnibus seven by nine and three quarter inches in size, solid small type, companion volume to "6000 Sermon Illustrations," alphabetically arranged by topic, with a 19 page topical index. On such topics as Conversion and Faith there are up to fifty highlights with page numbers in the index. Preachers who have the earlier book will know the value of this volume.

ALTAR BOUND, Betty Stuart Rogers and Elizabeth Connely Pearce. Interstate. 89pp.

This beautifully illustrated Wedding Guide is one of the most complete and useful books of its kind. It is a reliable guide for brides, grooms, clergymen, florists, photographers, organists, caterers and guests. It includes a bride's record of events, parties and gifts. In it are complete directions for every type of wedding, Protestant, Roman Catholic, Orthodox Greek Catholic and Jewish. It gives detailed suggestions for weddings in Church, Chapel, home and garden. Every pastor will profit by reading the directory and will refer to it frequently.

*Jonas H. Dressler*

THOUGHTS ABOUT LIFE, Felix Friedberg. Philosophical. 40pp. \$2.50

Some of the thoughts expressed about life in this volume are good, but not good enough. The author is an educator, and he argues quite naturally for life and its ideals to be grounded in education. The spiritual element is too vaguely defined and lightly regarded. If one is searching for an answer to the problems of life, he will not find it here.

The book is printed in large type, and is only forty pages in length. One cannot help but comment upon the price, which seems far too high for the size and content of the volume.

*W.G. Sherman*

MINISTERING TO THE SICK, Wm. A. Lauterbach. Concordia. 191pp. \$2.00

In this little volume Pastor Lauterbach discusses the many phases of the minister's responsibility to his people in the time of affliction.

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times and they are discussed frankly many of them are answered adequately. As a doctor diagnoses a patient's illness prescribes treatment, so the physician soul diagnoses the patient's need. The pastor meets his people at the time of their greatest need. God often uses call as a means of salvation. Often man needs so much that an M.D. cannot supply, Faith, Hope, peace of mind, patience, joy for living. This is the business of a minister.

Scripture passages and appropriate quotations are included for each need, a question may be asked to meet. These chapters were used as the basis of discussions at monthly meeting of a group of pastors, who have the added value of having a correct and add the individual point of view.

Charles F. Banning

#### PLAY FUN WITH BIBLE CLUES, W.P.

ey. Wilde. 95¢.

There are fifty-two puzzles with numbered clues like those in cross-word puzzles, clues in indicated Bible verses, giving whose numbered letters fit in spaces the same numbers, to form a different verse worth remembering. Answers are on the back of the book. The book provides a useful pastime for all with puzzle skill and familiarizes the puzzler with the verses both in the clues and in the answers. Many will open new vistas, while others deal with the old, familiar stories, customs and teachings. Every word in both and solutions is from the Bible.

Glaude Richmond

#### THE CHURCH AND THE AMATEUR ADULT, W. Lowe. Muhlenberg Press.

The foreword reads: "The assignment of object, *After Confirmation, What?* by the Miller Foundation is ready recognition that the church is concerned that confirmation graduation ceremony. Its intention as a necessary rite is universally recognized... now it has to be more than ceremony and dry work with a dash of ethical teaching. The book with the title "The Church and the Amateur" has been selected simply because young people must be treated as adults. It must be the concern of the church to see that these young people grow in faith to the point where they are able to make democratic moral judgments required by life." However the source, something must be done for our teen-agers other than has been done. As we read elsewhere, "These papers were written in the belief that young people sons... they constitute the continuing life of the church. I have seen them confront the mission fields, watched them take the road of dedication into their careers, listened to them discuss their hopes and dreams and we hoped that their elders might be as interested in confronting the challenge to mind and heart."

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ateur Adult, lists six basic needs of young people: They need to find God; They must find themselves; their life work; their life mates and their place in society.

The third chapter deals with the *Yearning for Vocation*. The fourth chapter takes up the matter of *Integrity*, and the last discussion is on *Possessing Our Possessions*. The

central thought is "more opportunities to press faith."

The author does not pull his punches. His thinking and outlook are deeply Christian. The book is one of the best approaches to the youth problem available. It is not preachy, but it is convincing. It is not given to piety, but it is honest in its interpretations and viewpoints.

Richard Braunstein

### EVANGELISM

(From page 8)

throughout the singing rather than the gymnast artist on the platform.

About five minutes before the speaker is to preach, the song leader selects songs of great dignity to get the people "ready" and "in the spirit" for the message to follow. Is not the whole service supposed to point to the preaching of the Word of God?

### THE RESULTS AND THE REMEDY

Man-centered evangelism has produced a large group in the church which lack genuine Christian experience and character. The use of the world's methods under the label of Christianity has broken down the line of distinction between what is Christian and what is not Christian. We no longer know how to cultivate the art of waiting upon God. The hearer wants a small dosage of religion so he can hurry back to his former practices. In reality, we have not produced a convert to Jesus Christ, but only one to our system of thinking and acting.

The remedy can only be found in a return to the spirit and method practiced by the early church. We must put away our petty play-toys we have used to attract attention. We must realize that all deception is contrary to the will and working of God. We must redeem the great hymns we have thrown out the back door to make room for our trifling tunes. We must lead people to an intelligent and willful acceptance of Jesus Christ, as well as to the emotional acceptance. We must allow the Holy Spirit to work in the hearts and lives of men bringing them to Christ. We must let God work through His proven methods of Scripture.

Ours is the greatest message known to man. Let us not offer it as cheap tarnished merchandise to men, but let us exalt that message so that men shall come to see in it and through it the glory and majesty of our God.

January 1956

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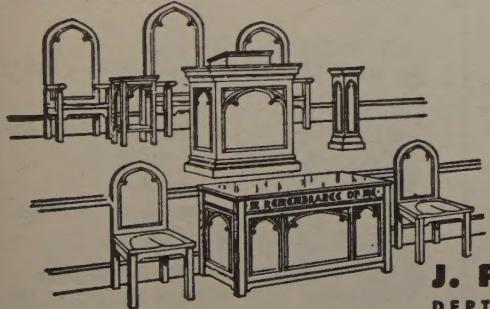
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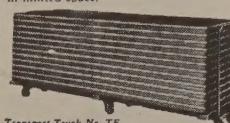


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